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BIOGRAPHY.

EXTRACTS FROM MR. ABBOT'S DIARY.

(Continued from p. 303.)

No. II.

THE paſſages out of his Diary, which were given as a ſpecimen in the Sermon, were ſo pleaſing to the hearers, that many have deſired more of them might be inſerted in the publication. I have therefore given myſelf the *pleaſure*, rather than the *pains*, to tranſcribe theſe which follow. I muſt acknowledge they have been affecting to myſelf in the reading and writing of them; and I cannot but hope they will be profitable to others, to help them to diſtinguiſh between the vital power of religion, and the dead image of it, which many are apt to take up with; and to learn them, after the ſame example, more frequently to retire into their hearts, and to reflect upon their lives; which would be a good means to make us all holier and better than we are.

Some of his Remarks reſpecting his Devotions, Frame of Mind, and outward Carriage on Week Days.

1727, *Oct.* 4, *Wedneſday.* In the morning of but a poor frame. At even, O, of what a ſweet frame of ſoul. Like Ephraim bemoaning myſelf; humbly confeſſing and bewailing

mine iniquities, and earneſtly begging of the glorious God to pardon all my ſins. A lovely poſture! O Lord, grant that I may alway be of ſuch a frame; that I may alway have a broken and contrite ſpirit, which thou, O Lord, wilt not deſpiſe.

30, *Monday*. In the morning I hope hearty. At noon, I poured out my ſoul to the Lord, and ſeemed ſomething refreſhed. At even, I hope ſincere, though not affectionate.

Nov. 3, *Friday*. In the morning but little life. O Lord, quicken me for Chriſt's ſake!

1728. *Nov.* 18, *Monday*. Of a ſweet frame of ſoul in the time of ſecret and private duties. And in the intervals of duty my thoughts were ſweetly employed in meditation on God, and in getting ſomething ſpiritual out of the various objects my eyes beheld.

1729. *July* 30. *Wedneſday*. Hearty I hope in prayer in the morning and at noon. But I have been and am very barren in divine meditation; ſo that when I go to meditate, I often break off abruptly, and bring nothing to paſs. The Lord pardon me, and help me to delight to enlarge in my meditations on him, and on things agreeable to his will.

1730. *Feb.* 9. *Monday*. Too much indiſpoſed to duties, and dull in them. O Lord, humble me herefor, and pardon me through Chriſt, and let thy ſtrength be made perfect in my weakneſs. Keep me from ſpiritual ſloth; and, O, make me fervent in ſpirit, ſerving the Lord! And, O! graciouſly keep me from ſpiritual pride! and make me ſenſible of my own vileneſs, and that I have nothing in me good or deſirable, but what I have received from God, and therefore have nothing whereof to glory in myſelf before God. And, O! keep me from that ſoul deſtroying ſin of *truſting in my duties*, and ſo *putting them in the room of Chriſt*. And, O! let the Lord alone be exalted in me. Help me to ſay, *In the Lord have I righteouſneſs and ſtrength*. And, O! let me worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in myſelf; and in this way obtain ſalvation.

May 7, *Thurſday*. After charging himſelf with much that he thought amiſs in his own heart and life, he goes on to write: —O, that I could ſay, it is no more I, but ſin that dwelleth in me. O, gracious and merciful God! humble me to the duſt for my ſins. Lead me to a glorious Chriſt, by a deep and ſound repentance, for pardon and forgiveneſs in his blood. And, O my dear Saviour! ſave me from my ſins, and bleſs me by turning me from mine iniquities. O, let not the world, nor the devil, nor my own heart's luſts, prove too hard for me. But grant that ſin may not have dominion over me, and that I may overcome the world: and bruiſe Satan under my feet, and,

and, O Lord, do it ſhortly! And now my ſoul cleaves to the duſt, O! quicken me after thy word, to all duties, and eſpecially to and in thoſe duties that I find it moſt hard to perform; and make me a pure, humble, holy, heavenly, ſerious, watchful, prayerful, ſelf-denying, thankful, patient, charitable, lively, exemplary, ſincere, fruitful, and perſevering Chriſtian, and that unto the death. O Lord, grant theſe things to me for Chriſt's ſake; that ſo I may not live in any the leaſt ſin, nor in the neglect or careleſs performance of any the leaſt duty; and that I may eſpecially mind the great and comprehenſive duties of *love to God*, and to *my neighbour*; and may be moſt afraid of the greateſt and moſt heinous ſins; and may always live ſo as to keep a conſcience void of offence both towards God and man, and may adorn the holy profeſſion that I make, that others, ſeeing my pure and holy converſation, and pious example and behaviour, in ſome good meaſure like to the bleſſed Jeſus, may glorify thee, my heavenly Father. O Lord, ſay Amen to theſe and ſuch like requeſts, I humbly beſeech thee, and let me herein find, that thou art a merciful God and Father in Jeſus Chriſt, and a God that heareſt prayers. Amen.

July 15, *Wedneſday.* I have a great deal of leiſure time,—O, that I could ſpend my time well! Lord, keep me lawfully and religiouſly employed the whole of my time, and let me not ſquander away my precious hours in idleneſs, but ſo let me improve them in diſcharging faithfully and uprightly all the duties I owe to God and man, as that I may be able to give up my account at laſt with joy, and may receive the reward of rich grace.

(To be continued.)

PLAIN QUESTIONS TO A NEIGHBOUR,

ON A COLD SABBATH MORNING,

RESPECTING PUBLIC WORSHIP.

A MAN, on his way to public worſhip, called at the houſe of a neighbour to enjoy, for a few ſeaſonable minutes, the benefit of his fire. The neighbour being aſked, whether he were going to meeting, anſwered, with deciſion, *that he was not.*

not. When the reaſon was inquired, he mentioned the coldneſs of the weather, and the uncomfortable taſk of ſitting ſo long in the meeting-houſe. If it were allowable, ſaid his plain hearted friend, would you not attend to your worldly buſineſs? Should you be afraid of the cold, were it any other day of the week? Did you not yeſterday endure more of the ſeverity of cold, than you would be under the neceſſity of enduring by attending public worſhip to-day? And if to-morrow prove as cold as to-day, ſhall you neglect your worldly concerns? The neighbour's looks ſhowed ſurpriſe mingled with ſcorn, when he anſwered, *I ſhall not neglect my worldly intereſts.* Is it not evident, then, ſaid the devout worſhipper, that you think your worldly intereſts more important, than the intereſts of Chriſt's kingdom, and the eternal welfare of your own ſoul?—After a ſhort pauſe, the pious viſitant proceeded. Is not public worſhip an ordinance of God? Are we not warned by the apoſtle, *not to forſake the aſſembling of ourſelves together, as the manner of ſome is?* Have not the ſaints always manifeſted a ſtrong attachment to public worſhip, and eſteemed it one of their greateſt calamities to be deprived of it? Have they not, in the houſe of prayer, enjoyed the gracious preſence of God, and the pure, elevated comforts of religion? Has not public worſhip been a bleſſed means alſo of convincing and converting ſinners? The neighbour's reply was prompted by a ſpirit of awful indifference. *What is that to me?*—With an earneſt, but tender voice, the man ſaid; it is much to you, and to me, and to every one who has a ſoul. Can you expect ever to enjoy the pleaſures of religion in the neglect of public worſhip? Can you expect any ſpiritual bleſſing, while you trample on the inſtitutions of Heaven?

What will you do, Sir, to-day, during the exerciſes of public worſhip? Can it be a pleaſant day to you, while your guilty ſoul is alarmed with the voice of the inward monitor, telling you that you ought to be in the houſe of prayer, and that, by the neglect of ſo plain a duty, you are treaſuring up wrath againſt the day of wrath? Will you pray to God in private? Can you pray? Can you enjoy one moment's communion with the Holy One of Iſrael, while your conſcience charges you with allowed ſin? Will you read the Bible? Alas, muſt it not be painful reading, when every page is full of reproof, alarm, and terror? Will you meditate on divine things? Alas, my friend, while you have nothing more comfortable to think upon, than a carnal heart, waſted opportunity, a ruined ſoul, a diſhonoured Saviour, an angry God, a loſt heaven, a miſerable eternity, your meditations muſt ſurely be without much delight. You may, indeed, ſhun theſe meditations, and turn your

your thoughts upon worldly concerns; and if your heart is ſet upon the world, you may enjoy a kind of pleaſure in worldly thoughts. But is this the proper buſineſs of the Lord's day? In the ſight of the heart ſearching God, what is the difference between labouring in your ſhop or on your farm, and having your thoughts there?

Beloved neighbour, I feel concerned for you. I wiſh for you happineſs. As it is time to proceed to the houſe of God, I ſhall uſe the freedom to leave with you a few ſerious queſtions, which I deſire you to conſider, and anſwer within yourſelf.

1ſt. Would you ſpend this Sabbath as you now do, if you expected it would be your laſt Sabbath? If you knew that your probation would end this week, and your ſoul go into eternity to appear before God, ſhould you think it wiſe and proper to abſent yourſelf from the habitation of God's houſe, the place where his honour dwells? Should you wiſh to ſpend your laſt ſabbath in this manner? And are you able to ſay, this Sabbath will not be your laſt?

2d. What will be your reflections on the bed of languiſhing and dying? When all hope of your recovery is given up, and your weeping relatives ſtand round, with tearful eyes, waiting for the ſolemn hour of parting; if a faithful friend ſhould aſk you, what you thought of the Sabbaths which you had ſpent, as you now ſpend this, would not your anſwer be full of anguiſh?

3d. We muſt all ſtand before the judgment ſeat of Chriſt. How will theſe things appear on that ſolemn occaſion? When all mankind are aſſembled before the great, omniſcient, and holy Judge, the day of mercy paſt, the eternal ſentence ready to be pronounced; what will you think then of the Sabbaths, which you ſpent in idleneſs and ſin?

Theſe queſtions were plain and ſolemn. But they were ſo rational, and uttered with an air of ſuch ſincerity and tenderneſs, that no offence was taken. The neighbour felt their weight. His conſcience was rouſed. His peace of mind was interrupted. Nor could it afterwards be ſaid, that any man was a more conſtant, and ſerious attendant on public worſhip.

NEANISKOS.

REFLECTIONS ON AMBITION.

[Extracted from a late Publication.]

To the Editor.

IF it ſhould conſiſt with the deſign of your publication, to inſert reflections on ſubjects of morality and religion, I hope that the following obſervations on an extenſive principle of human action will prove acceptable. It is important that our moral ſentiments be clear and juſt. By miſtaking the character of the principles by which we are influenced, we debaſe conſcience into the inſtrument of vice; the light within us becomes darkneſs; we ſeal our own deſtruction.

If any one paſſion has brought all men into bondage, if any one principle of action can ſerve as a clue to all the varieties of the human character, it is AMBITION, or devotion to our own individual glory. By this ſin fell the angels. This ſin men have even exalted into virtue, and the worſt we hear of it is this, that it is "the infirmity of noble minds." This principle aſſumes many forms, but under all it propoſes ſelf exaltation as its great laſt end. In this point all the deſires and purſuits of the ambitious centre.

It muſt eaſily be ſeen that this devotion to our own glory is directly the reverſe of the great law of benevolence. God is *love*, and in this character alone we reflect the glory of our Creator. Benevolence carries us out of ourſelves, and diffuſes our exiſtence by giving us an intereſt in other beings. But ambition is narrow and debaſing. It leads us to conſider all beings as ſubſervient to *our* greatneſs, and formed to behold and proclaim *our* glory. Nothing is benevolent, which does not proceed from a ſincere diſpoſition to do good, from a ſingle view to the production of happineſs. To ſerve our country or mankind, that we may acquire the reputation of patriotiſm or of benevolence, expreſſes ſimply a regard for the rewards of thoſe virtues, none for the virtues themſelves. Ambition is the moſt refined form of ſelfiſhneſs, but it is ſelfiſhneſs ſtill, and neceſſarily excludes from that kingdom of heaven, whoſe only law is love.

The purſuit of human applauſe, from the very nature of man, has a tendency to increaſe miſery and deluſion. Men are depraved in their moral ſentiments. They are more impreſſed with vaſt power and ſavage energy, than with the mildneſs of benevolence. Accordingly we find characters, diſtinguiſhed by barbarous

barbarous valour, inflexible obſtinacy and inhuman fortitude, the objects of general admiration. In all ages men have deified the monſters of the human race, who have convulſed empires in ſport to diſplay their ſpirit and power. From this principle of admiring vaſt power and exertion, men prefer extravagance of imagination and ſubtlety of ſophiſtry, to the ſimplicity of unaſſuming truth. Thus from the very nature of man, ambition in purſuit of its end has filled the earth with ruin and error. The limits of this paper will not permit to record the wars, oppreſſions, devaſtations, and cruelties into which the ambitious have been driven. But theſe clearly prove the oppoſition of ambition to the great principle of benevolence.

Ambition is a perverſion and proſtitution of the higheſt powers of human nature. If we poſſeſs reaſon and moral ſentiment, we ought to make them our guides and pillars. Thus endowed, does it become us to bend to the ſtandard of an evil world? Adherence to principle in oppoſition to pain and contempt, conſtitutes the true dignity of man. The conſciouſneſs of integrity, of conducting as children of God, of acting from virtuous motives in a virtuous cauſe, is a conſolation and reward ſuperior to the applauſe of worlds. More ſervile dependence cannot be conceived than is the lot of him, who lives only in the mouths of other men. The ambitious frequently diſcover great power. But moral excellence conſiſts in the right direction of power. A giant building houſes of cards, preſents as glorious a ſpectacle, as an intellectual being formed for immortal progreſſion, and capacitated to enjoy his God, enſlaving himſelf to the earth, converting his preſent greatneſs into an idol, feigning an immortality in the remembrance of periſhing men, and exhauſting himſelf for a monument, which with himſelf will ſoon crumble into duſt.

There is a baſe hypocriſy in ambition, which an honeſt mind muſt deſpiſe and abhor. If we wiſh the world to notice us, if we act in the view of men, that we may draw their attention and applauſe, let us tell them frankly what we deſire. It is vile to pretend that our views are liberal, that we wiſh to promote the cauſe of truth, or the civil and religious intereſts of mankind. It is deteſtable fraud thus to cheat men out of applauſe. The cant of ambition is knavery baſer than the tricks of a pick-pocket. It is enough that our ſouls are narrow, that we are incapable of acting from generous affection. Let us not add to this the meanneſs of falſehood.

This devotion to our own glory is the greateſt weakneſs and folly. Let each of us conſider himſelf in compariſon with the whole human race, and of how little conſequence are we! We are loſt in the general crowd and tumult. Millions have never heard

heard and will never pronounce our names. The reſiſtleſs ſtream of time, which overwhelms high and low, muſt ſoon ſweep us away. Others will fill our places, the buſineſs of the world, the ſong and the dance be continued, and like paſt generations we ſhall be leſs regarded than the turf which covers us. And does it become ſuch beings to ſwell with their own importance, and to elevate themſelves for the admiration of the world? But let us extend our views and conſider man in relation to the univerſe. How do we dwindle and ſhrink into nothing, when brought into compariſon with the majeſty of nature! How ſublime the ſtyle, how glorious the order of this temple of the Deity! There is a prodigality in the works of nature, which ſeems deſigned to humble the pride and mock the dwarfiſhneſs of man; and in this profuſion of exiſtence, beauty and majeſty, ſhall we exalt ourſelves to the ſummit of creation, conſider ourſelves peculiarly deſerving notice, and challenge the admiration of mankind? If from the material ſyſtem we aſcend to thoſe intelligent orders which ſurround the throne of God, and from all derived and dependent exiſtence, riſe to the uncreated Parent of heaven and earth, on whom the higheſt ranks of angels depend, and by whom the minuteſt beings are ſupported, in whoſe fulneſs and perfection all worlds and ſyſtems are leſs than nothing and vanity, what ſhall we think of ourſelves, or what terms can we uſe, ſufficiently diminutive to expreſs our littleneſs and unimportance? All creation cries, Give glory to God. For this end all things exiſt. To propoſe our own glory as our end, is to ſtrive to counteract the deſign and agency of the Deity. By ſeeking to fix attention on our own petty attainments, we call beings to turn from the ſun to idolize a glow-worm, to neglect immenſity for a point too ſmall for perception. How contemptible is ambition! How low the greateſt heights of human glory! In the eyes of ſuperior beings, how idle muſt appear our contentions for eminence and power! That worms of the duſt and children of yeſterday ſhould ſwell themſelves into God, dwell on their narrow powers with rapture, ape the airs of greatneſs, affect importance, and propoſe themſelves as objects worthy the applauſe and homage of the world, this is ſuch folly and abſurdity, that we feel diſpoſed to ſmile at ſo ludicrous a ſpectacle, inſtead of pitying ſuch debaſement and depravity.

It is a ſolemn conſideration, which profeſſors of the goſpel ſeem to have overlooked, that this devotion to our own glory is irreconcileable with the whole ſpirit of Chriſtianity. We find much of this temper in the diſciples. With them it was a queſtion of debate and diſpute, "who ſhould be the greateſt in the kingdom of heaven." But hear the anſwer of Chriſt; "Unleſs ye be converted and become as little children, ye ſhall not *enter* the

the kingdom of heaven." Chriſtianity is a humiliating ſyſtem. It beats down the ſtrong holds of human pride. It teaches us, that our place is in the duſt. It is founded in the ruin and corruption of our race: It is a medicine for a diſordered and dying world. A ſenſe of guilt and entire unworthineſs is neceſſary to the cordial reception of the goſpel. "Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven." The Chriſtian hero does not dazzle the world with his arms and exploits. You muſt look for him on the loweſt ſeat, and there you will behold him ſmiting his breaſt, acknowledging his unworthineſs, and oppoſing nothing to injury and inſult, but the panoply of meekneſs and love. You diſcover no high pretenſions, no overbearing pride, no inſulting ſuperiority, no anxiety to draw the gaze of mankind. "He walks by faith and not by ſight;" and, as he travels towards heaven, emits a gentle light, to teach the way to others, and guide them to the God of glory.

Thus it appears that ambition is a principle inconſiſtent with true religion and benevolence, and expreſſes the greateſt blindneſs and debaſement of the ſoul. It may indeed give us the appearance of many virtues. It may whiten the ſepulchre; but within are dead men's bones. By condemning ambition, we pronounce ſentence on the greateſt part of mankind. But it is not a new ſuggeſtion, that the whole world lieth in wickedneſs. This truth it is important to enforce. Until we feel it, we can never be recovered to moral excellence. Let us not "film over the ſore and ulcerous place," but purify and invigorate the ſoul, by the infuſion and exerciſe of new and generous affection, even by that love which is the ſum of excellence and the fulfilment of the law.

THE PROFLIGATE.

IT *is all a tale*, ſaid WILL to one of his female couſins, who ſpoke of going to church next day; my brother and I are to have a ride into the country. The Lady was ſhocked at the rudeneſs of the declaration, and inſtead of an approving ſmile, Will was rewarded with a *frown*. For my own part, ſaid the Lady, I am reſolved to perſiſt in the practice of obſerving the Sabbath-day, though Will and all the Infidels on earth ſhall ſay, the Chriſtian Religion is *all a tale*. If it be a *tale*, as Will ſays, ſure it is a *good* one.

The young gentlemen came down in the morning properly equipped, and, finding their ſiſter ready, they all three ſtepped into the carriage, which waited at the door. They had not proceeded far before E. an amiable young lady, began to feel ſome uneaſineſs of mind, and expreſſed her doubts, whether it was lawful to take ſuch a journey of pleaſure on that day. She ſaid, I ſaw my mother look a little diſpleaſed, when we were preparing to ſet out. My mother is too narrow and bigoted, you know, replied Will, and ſhe will forget us all, as ſoon as ſhe ſees her favourite preacher, Mr. ——, in the pulpit. I dare ſwear, ſaid his younger brother, ſhe has forgot us already, for ſhe is by this time on her knees in the little cloſet. She never forgets any of us there, ſaid his ſiſter; but I have been too eaſily prevailed on to engage in this expedition. Had I reflected that it would have given our dear mother ſuch uneaſineſs, or that I ſhould be expoſed to hear ſuch converſation, I ſhould not have heſitated a *moment* to have ſtayed behind. There is a dreadful cloud hanging over us! how black and diſmal it appears! It will ſoon burſt upon us in a deluge of rain. What have you to fear from the burſting of the cloud? ſaid Will; we are all ſecure in this ſnug carriage, and in a ſhort time we ſhall have a good comfortable room, and a hearty dinner; and if we can get no pleaſure out of doors, we ſhall amuſe ourſelves within. But, ſaid the ſiſter, what will become of the poor fellow that rides before us? Let him go to the ——. I am afraid, Will, ſaid ſhe, ſome of us ſhall get there before him. Siſter, your notions are too antiquated. You have been too long in a confined ſphere among the whining hypocrites of ——. I muſt have you along with *me*. None of the people of ſenſe and faſhion, with us, trouble their heads about religion, or ever think of minding Sunday, or going to church. They leave that to ſervants and mechanics. Then, anſwered the ſiſter, I fear they leave the beſt part to them, and take up with the worſt themſelves. They forego the moſt rational gratification that man is capable of enjoying, and raſhly renounce all hope of future happineſs for the pomp and glitter of a day! You will judge otherwiſe, ſaid Will, when we have had you a while among us. E. replied, I hope not. I am not at all ambitious of the honour you propoſe; and if ſuch be the circle to which you would introduce me, I chooſe rather to remain at home in peace and obſcurity. My friends, it is true, are of a different way of thinking from yours, and may not, perhaps, appear ſo gay and ſplendid, but they have as ſound heads, and as honeſt hearts, and I feel myſelf perfectly happy in their ſociety, without a wiſh to make a change. An excellent *Parſon* in petticoats, upon my word,

exclaimed

exclaimed Will. Where in the name of wonder, Siſter, have you acquired all this fine rhetorie and divinity? Did you ſtudy at —— or at ——? Couldeſt thou get in amongſt the Quakers, I am confident thou wouldſt out-ſhine the beſt gifted ſiſter of them all. But how wilt *thou* part with the high cap, child, theſe ſmart feathers, and all thy other finery? Seriouſly, Siſter, I pity your weakneſs; and had I dreamed that your conſcience was ſo very tender and ſcrupulous, I would not have aſked you to be of our party. And I, Brother, moſt ſincerely pity your wickedneſs; and had I known your principles were ſo looſe, and that you would have talked in ſo irreligious and profane a ſtyle, no entreaties ſhould have influenced me to accompany you. And I beg that for the future you will ſuppreſs, at leaſt when I am preſent, all ſuch impious reflections, to which my ears have not been accuſtomed. The young gentlemen, confounded at ſo ſpirited a remonſtrance, behaved during the remainder of the journey with decency and good manners. But notwithſtanding all their efforts to force an air of gaity and cheerfulneſs, the day paſſed very dull and heavy. On their return to town, the younger brother began to hum a faſhionable air, but was reproved by the other, who thought it imprudent to ſhock any farther the feelings of their ſiſter.

As ſoon as they had landed at their father's houſe, the young lady repaired immediately to her own apartment, and the young gentlemen to the tavern, to ſpend the evening according to appointment, with ſome very choice companions, where the Sabbath-day's excurſion, and the ridiculous ſqueamiſhneſs of their ſiſter, furniſhed no ſmall ſhare at the entertainment.

A LETTER TO A YOUNG PERSON ON FRIENDSHIP.

BELOVED FRIEND,

THIS endearing manner of addreſs ſuggeſts a very intereſting ſubject. For friendſhip is a ſource of the pureſt felicity. Without it, no real felicity can be enjoyed. He, that is entirely deſtitute of the friendſhip of others, muſt be completely wretched. Do you not feel the truth of this declaration? Do you not ardently deſire to cultivate and enjoy the friendſhip of others? If you knew that no one had any friendly regards

regards to you, but that all were diſpoſed to view you with abhorrence, and to treat you with the utmoſt contempt, how would you feel? Could you be happy? Would not life be a burden to you? Would you not rather be annihilated, than exiſt in this *friendleſs* ſtate? Could you have any comfort, or feel any ſatisfaction, while all deteſt and deſpiſe you? Would not every other ſource of enjoyment loſe its power to pleaſe? If you could have the friendſhip of only one perſon, your diſtreſs and anguiſh would in a meaſure be removed. But to know and be deeply convinced that you muſt forever remain in a totally friendleſs ſtate, would overwhelm your mind with unutterable diſtreſs and torment. You would experience the moſt doleful ſorrow and anguiſh of ſpirit.

Are you certain, my friend, that this will not be your dreadful, endleſs ſtate? For the carnal mind, the impenitent heart, is enmity againſt God: it is alſo enmity againſt his creatures. With this heart, you cannot enjoy holy friendſhip with any intelligent being. You cannot have the friendſhip of God, while your heart is oppoſed to him. He is infinitely pure and holy, and muſt abhor you while unholy. He loveth the righteous. He beholds them with delight, and gives them a ſweet and joyful ſenſe of his love and favour. But his ſoul hateth the wicked. They are the objects of his infinite diſpleaſure, and muſt go from his bliſsful preſence under the weight of this dreadful, though righteous ſentence, 'Depart, ye *curſed*, into everlaſting fire, prepared for the devil and his angels.'

If this ſentence ſhould be paſt upon you, you can never have the friendſhip of any in heaven. For all the ſaints and angels will forever love thoſe whom the Father loves, and hate thoſe whom he hates. Having a clear view of your ſinful and odious character, they will be holy and lovely in condemning you. With their whole ſouls, they will approve the ſentence, which fixes you in endleſs deſpair. The more they love God, his law and government, the more oppoſed they muſt be to your conduct and character, to all the feelings and wiſhes of your impenitent heart. Can you find any in hell to be your friends? Will the enemies of God and of his kingdom be friends to you? Being filled with malice and envy can their ſociety be deſirable? Will they not condemn, reproach, upbraid, and abhor you?—How dreadful then muſt be your endleſs ſtate, to live and die in ſin, and have no friend in the univerſe, but be condemned and abhorred by all, as exceedingly vile, criminal and ill-deſerving.

In the goſpel, you are taught that you may enjoy the everlaſting friendſhip of God, the Father, Son and Spirit, and of all holy

holy beings. Here you behold Jeſus, who is Emmanuel, God with us, God in our nature. He is the everlaſting Friend of all who embrace him in holy affection. Through him, believers are adopted into God's holy family. The infinite God regards them as his dear children; he will own them as ſuch before the aſſembled univerſe; and be their Father and Friend to eternity.

Can you view it a trifling thing to enjoy the everlaſting friendſhip of the bleſſed God? You ſee his infinite love, his aſtoniſhing grace in giving his Son to ſuffer and die, that it might be conſiſtent for him to become your friend. You ſee his wonderful condeſcenſion in propoſing to admit you to enjoy his everlaſting friendſhip. Will you reject the gracious, the condeſcending propoſal? Will you prefer the friendſhip of the world, which is enmity againſt God? Will you live in ſin, and be a companion of the wicked, and forever loſe the friendſhip of God and his holy people? Can you enjoy any ſatisfaction in the things of this life, when the infinitely holy God beholds you with abhorrence on account of your ſins, and may, at any moment, conſign you to endleſs deſpair and torment? How muſt you feel at death, at judgment, and to eternity, under a full conviction that the Almighty God is unalterably oppoſed to you; and that the bleſſed Jeſus will never be your friend, but execute upon you his wrath, for ſlighting his love and friendſhip? O then chooſe and ſecure the friendſhip of God, by embracing the Son of his love, and being reconciled to his holy character. You will then enjoy his peculiar love and friendſhip, through all the changing ſcenes of life. The friendly preſence of the Redeemer will render death eaſy and delightful. Death will be unſpeakable gain. Your ſpirit will be forever removed from ſin and ſorrow, and join the ſpirits of the juſt, in love and praiſe to God. When the wicked are ſentenced to endleſs perdition, to dwell together in the moſt implacable enmity and malice, where ſociety will be an awful curſe; then Jeſus will ſay to you, in connexion with the millions of his redeemed friends, 'Come, ye bleſſed of my Father, inherit the kingdom prepared for you.' Then your friendſhip with the Father, Son and Spirit, with glorified ſaints and holy angels will be complete. It will never, never end. May this bleſſedneſs be yours.

C. H. J.

A LETTER

A LETTER

From a Mother to her Daughter.

MY DEAR CHILD,

I REJOICE with you on account of the preſervation of — when in ſuch great danger, and hope it will be ſanctified to you for your good; and that you will be encouraged to put your truſt in that God, who is a preſent help in every time of danger, and is able to do all that for your ſoul, as well as for your body, that you can poſſibly need. As power belongeth unto God, goodneſs is alſo eſſential to his nature, and he is as willing as he is able. Therefore, my dear child, at what time you are afraid, put your truſt in him. Seek to God, who is light, and he will enlighten you in his own time, which is ever the beſt. He perfectly knows what circumſtances are beſt for us. Froſt and darkneſs are as productive of the fruits of the earth, as light and ſunſhine. Take heed of entertaining hard thoughts of God, as though he was unwilling to help and ſave any of his creatures, on account of their being great ſinners. Has he not ſent his own Son to ſuffer and die for poor loſt ſinners, that whoſoever believes on him, ſhall not periſh, but have everlaſting life? Did not the bleſſed Jeſus come into this world to ſeek and to ſave that which was loſt? Give up yourſelf to him in an everlaſting covenant. Accept of him as a prophet to teach you; as a prieſt to atone, and intercede for you; as a king to rule, to govern you; and to ſubdue all your enemies. Rejoice that a God of power, love and goodneſs reigns over all creatures, and he will make all things ſubſerve the beſt good of them who rely on him. Whatever trouble oppreſſes you, repair to the throne of grace for help. Study the will of God, as revealed in his word. Make that the rule of your conduct, and you will find conſolation. For he has never ſaid to any, ſeek ye my face in vain. You aſk a remembrance in my prayers, which you may aſſure yourſelf of. If through rich grace I have any intereſt at the throne of grace, you may depend you have never been forgotten, and ſurely you will not *now*, by one who loves you, and one whoſe beſt good lies near the heart of a mother. I commend you to God, and to the word of his grace, which is able to make you perfect.

From your loving mother,

M. L.

Newbury, June 6, 1770.

The Daughter's Anſwer.

DEAR PARENT,

AFTER my duty to you, thank you for your kind advice. Bleſſed be God that I and my children are well. I am come to a concluſion, to look for no great matters in this world, but to know Jeſus Chriſt. O my dear mother, I am a monument of God's mercy; and am aſtoniſhed when I view my unworthineſs! But Chriſt is worthy. O there is all fulneſs in him. O vain world! O the uncertainty of all things here below, whieh I may ſee in the late tremendous ſtorm! O that I may be ſo happy as to have an intereſt in Chriſt, where ſtorms and dangers cannot come! But O, the ſtorm is in my own ſoul! There lies the wormwood, and the gall. O Sin, what haſt thou done to my ſoul! How haſt thou benumbed my ſenſes! May the Searcher of hearts ſhew me the evil that is in me, and lead me into the way, in which I may glorify him only. O carry me with you to the throne of grace; ſupplicate for me, that his grace may be ſufficient for me; that my courage and patience may hold out to the end.

Your dutiful daughter,

H—. C—.

SALEM, *October* 22, 1770.

SERIOUS CONSIDERATION.

I KNOW that I muſt die: But what preparation have I made for it? O, my ſoul! what evidences haſt thou for heaven? I muſt die: but am I now dead to ſin? I muſt appear before God in judgment: but what account can I give of my life? Thoſe who are pardoned through faith in Chriſt, and ſanctified by the Holy Ghoſt, will be eternally happy: but is this my caſe? Am I pardoned? Have I repented? Have I forſaken ſin? And do I delight in God, and in his ſervice, and carefully ſhun all evil company, and evil words and actions?—Lord, have mercy upon me; make me holy, and fit me for thy preſence. *Evan. Mag.*

To

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

IT being a general obſervation, that anecdotes of a religious caſt, as well as thoſe which are oppoſite, are calculated to leave an impreſſion according to their nature on the mind, I ſend you the following for inſertion in your Magazine if agreeable. T.

ANECDOTES.

LORD CARVER.

LORD CARVER being in London when the great plague raged there, to avoid the danger reſolved to remove to the country. His coach and attendants were ordered to his door, his baggage put in, and all things prepared for the journey. As he was walking through the Hall to take his departure he overheard his poſtillion (who was an African) ſaying to another, "I ſuppoſe my maſter's God live in the country and not in the town, by his going away from London to avoid the plague." The poor negro, in the ſimplicity of his heart, really believed in the plurality of gods. The ſpeech however ſtruck Lord Carver very ſenſibly, and brought him to a pauſe. "My God (thought he) lives every where, and can preſerve me in a way of duty as well in town as in country; I'll even ſtay where I am, for the ignorance of that negro has preached me a very uſeful ſermon. Lord, pardon my unbelief, and that diſtruſt of thy providence which made me think of running away from thy hand." He immediately ordered his baggage brought in, and his coach from the door. He continued in London without taking the infection, and became remarkably uſeful among the ſick.

MR. WILLS, preaching in Lady H—'s Chapel, in Briſtol, from, *My grace is ſufficient for thee*, in the courſe of the ſermon related the circumſtance of a young woman, who knew and loved

loved the Lord, but laboured under a ſtrong temptation to put a period to her life, by drowning herſelf. The enemy ſo far ſucceeded as to prevail on her to go to the river, in order to put the dreadful plan in execution. But as ſhe was adjuſting her clothes, to prevent her from floating, ſhe felt ſomething in her pocket. It was her *Bible*. She thought ſhe would take it out, and look in it for the *laſt time*. She did ſo, and the above mentioned text caught her eye. The Lord applied it with his own energy to her ſoul. The ſnare was inſtantly broke; the temptation vaniſhed, and ſhe returned, bleſſing him, who had given her the victory.

This relation was bleſſed to the converſion of a man and his wife, then preſent, and to the completing a ſimilar deliverance. Theſe perſons had lived a moſt unhappy life. Their habitation exhibited a ſcene of diſcord and confuſion. At length the wife came to the dreadful determination of drowning herſelf. She accordingly left her houſe for the purpoſe, and came near the river. But it being too light, ſhe feared ſhe ſhould be detected. She knew not where to go until it ſhould be ſufficiently dark. She at length eſpied a place of worſhip open. She went in; when Mr. Wills, in his ſermon, was relating the above melancholy event. She heard with attention, and the Lord bleſſed what ſhe heard for her converſion, and the devil loſt his ends. She returned to her home. Her huſband looked at her with ſurpriſe! Her countenance, which before was the index of malevolence, now indicated the calmneſs of a lamb. Struck with her appearance, he aſked her where ſhe had been. She told him. And did you, ſaid he, ſee me there? She replied, No. He added, but I *was;* and bleſſed be God, I found *his grace ſufficient for me* alſo.

The reality of the change evinced itſelf in their future lives, and converſation; which was ſuch as became the goſpel of Chriſt, whoſe grace was ſufficient to renew their hearts; to make them a moſt happy couple, and ſave their precious ſouls. EVAN. MAGAZINE.

A MINISTER, preaching upon the *great day*, in the courſe of his ſermon *pauſed* and ſaid, I have read of an excellent preacher, who deſcribed the awful ſolemnities of the final judgment with ſuch pathetic ſtrains of eloquence, and in a manner ſo moving, that ſome of his audience burſt forth in loud acclamations, as if the Judge himſelf had appeared, announcing the deciſive ſentence. In the height of the commotion, the preach-

er bade them reſtrain their tears, and cries, for he had one thing more to add, the *moſt* aſtoniſhing of all. It was this, that within a quarter of an hour, the impreſſion of thoſe great events, which they *now* felt, would *vaniſh;* and they would return home unaffected by them, to thoſe ſenſible objects that had ſo often engroſſed their attention!

A NUMBER of intimate friends being at dinner together on the Lord's day, one of the company, in order to prevent impertinent diſcourſe, ſaid, It is a queſtion, whether we all go to heaven or not! This plain hint occaſioned a general ſeriouſneſs and ſelf-examination. One thought—if any of this company go to hell, it muſt be myſelf; and ſo thought another, and another; even the ſervants, who waited at table, were affected in the ſame manner. In ſhort, it was afterwards found, that this one ſentence proved, by the ſpecial bleſſing of God upon it, inſtrumental to their converſion.

What an encouragement is this to the Chriſtian to give a ſerious turn to his converſation, when in company! *E. Mag.*

FOR THE MASSACHUSETTS MISSIONARY MAGAZINE.

REMARKS ON GAL. V. 2.

Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

THE goſpel compriſes a perfect ſyſtem of religion. It has its doctrines for the ground of religious faith, its precepts for the government of the heart and life, and its ritual inſtitutions for the edification, and the external order, of the church of God; and all its doctrines, precepts and inſtitutions, as they have reſpectively their relative importance in the general ſyſtem, require correſpondent attention on the part of its profeſſors. But the foundation of the whole is Chriſt.

Having reaſoned very largely, and with his peculiar energy, in the preceding parts of this epiſtle, on the doctrine of juſtification, by faith, without the deeds of the law, our apoſtle, in this

this chapter, applies the whole in an earneſt exhortation, enforced by various arguments, to ſteadfaſtneſs in the liberty of the goſpel. *Stand faſt, therefore,* ſays he, *in the liberty wherewith Chriſt hath made you free, and be not entangled again with the yoke of bondage.* BEHOLD, I PAUL SAY UNTO YOU, THAT IF YE BE CIRCUMCISED, CHRIST SHALL PROFIT YOU NOTHING. The apoſtle here aſſumes an attitude, and a mode of addreſs, peculiarly ſolemn and emphatical, and evidently intended to arreſt particular attention. *Behold!* Look! Attend! *Behold, I Paul; I,* who am *an apoſtle, not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead! Behold, I Paul ſay unto you,* THAT IF YE BE CIRCUMCISED, CHRIST SHALL PROFIT YOU NOTHING! Solemn declaration! But what is this circumciſion, about which the apoſtle thus ſpeaks? It muſt, ſurely, be ſomething, in its nature, exceedingly ſinful, and offenſive to God. No; the concluſion is falſe. So far from being in itſelf peculiarly ſinful and offenſive to God, it is the very ordinance or ſign, which God was pleaſed to give to Abraham, as *a ſeal of the righteouſneſs of the faith, which Abraham had, before he was circumciſed*;(1) and which he required to be obſerved, during the Abrahamic and Moſaic diſpenſations, by the whole body of his covenant people, both for themſelves and for their children. But, though it was ſo, that, under the former diſpenſations, circumciſion was a divine ordinance to be obſerved by all God's covenant people, *for the good of them and of their children after them*;(2) yet when Chriſt came, and the ordinances of the old diſpenſation were ſuperſeded by thoſe of the new; did not circumciſion, then, become a thing, in itſelf, peculiarly ſinful and diſpleaſing to God? No: we are warranted to ſay it did not. For this ſame apoſtle, in this ſame epiſtle to the Galatians, ſays, that, *In Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.*(3) And to the Corinthians, he ſays, *Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.*(4) Here circumciſion is repreſented as being under the Chriſtian diſpenſation, a thing in itſelf entirely indifferent. Accordingly this ſame Paul, for certain reaſons, took and circumciſed Timothy with his own hands.(5) In circumciſion, then, or in being circumciſed, there is nothing, which is, in itſelf, either peculiarly ſinful, or of the leaſt tendency to hinder the ſubject from being profited by Chriſt.

What then did the apoſtle mean, when he declared to the Galatians, with ſo much emphaſis and ſolemnity, that if they were circumciſed, Chriſt ſhould profit them nothing? His meaning

(1) Rom. iv. 11. (2) Jer. xxxii. 39. (3) Chap. vi. 15.
(4) 1 Cor. vii. 19. (5) Acts xvi. 3.

meaning, I think, was plainly this, that Chriſt would profit them nothing, if they received circumciſion, with the diſpoſitions and views which they then poſſeſſed. It was not their being circumciſed, ſimply conſidered; but their being circumciſed, with ſuch a temper, and ſuch views, as they then poſſeſſed, which would have hindered their being profited by Chriſt.

Hence, that we may receive the uſeful inſtruction and warning, which this declaration of the apoſtle is calculated to afford, it is neceſſary that we particularly conſider; FIRST, the temper and views, which the Galatians poſſeſſed, and SECONDLY, the reaſon, or reaſons, why their being circumciſed, with ſuch a temper, and ſuch views, would have hindered their being profited by Chriſt.

The diſpoſitions and views of the Galatians, at the time this epiſtle was addreſſed to them, may appear from the following particulars.

1. The Galatians, to whom this epiſtle was written, had made public profeſſion of religion. This is manifeſt from the inſcription of the epiſtle. *Paul, an apoſtle, not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead—unto the churches of Galatia.* In the province of Galatia, as appears from this epiſtle, compared with the Acts of the Apoſtles, it was by Paul that the goſpel was firſt preached. He viſited the province oftener than once; met with a very welcome reception; was very happily ſucceſsful; and under his miniſtry very conſiderable and flouriſhing churches were eſtabliſhed. It was to theſe churches, to the planting and eſtabliſhment of which he had himſelf been primarily and chiefly inſtrumental, that our apoſtle addreſſed this affectionate, but ſolemn, epiſtle.

2. The Galatian profeſſors were, for ſome time, very regular, and agreeable to the goſpel, in their walk and converſation. *Ye* DID *run well*, ſays the apoſtle, *who did hinder you, that ye ſhould not obey the truth?*(1) *I* MARVEL *that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel.*(2) Having profeſſedly embraced the uncorrupted doctrine of Chriſt, as it was preached unto them at the firſt, they were happily united, and kindly affectioned one towards another. And living and walking together, in harmony, love and peace, they manifeſted ſo much of the quiet, obedient and excellent ſpirit of the goſpel, that the apoſtle was no leſs aſtoniſhed, than grieved, when he heard that defection, diviſion, and diſorder had taken place among them.

3. So long as they continued to *run well*, the Galatians not only kept the unity of the Spirit in the bond of peace among themſelves;

(1) Chap. v. 7. (2) Chap. i. 6.

themſelves; but regarded the great apoſtle with the higheſt eſteem, and with the moſt ardent and grateful affection.

Ye know, ſays he, *how, through infirmity of the fleſh, I preached the goſpel unto you at the firſt. And my temptation, which was in my fleſh, ye deſpiſed not, nor rejected; but received me as an angel of God, even as Chriſt Jeſus. Where is then the bleſſedneſs ye ſpake of? For I bear you record, that, if it had been poſſible, ye would have plucked out your own eyes, and have given them to me.*(1) Regarding him, not only as an eminent apoſtle of the Lord Jeſus, ever ready to ſpend and be ſpent in the ſervice of his divine Maſter, but alſo as the miniſter by whom they believed; they eſteemed him very highly in love, for his works' ſake, and felt towards him the peculiarly tender and ardent affection of ſpiritual children towards their ſpiritual father. So highly did they eſteem him, and ſo ardently did they love him, that, to repeat his own emphatical language, *they received him as an angel of God, even as Chriſt Jeſus, and were ready to pluck out their own eyes, and give them to him.* But,

4. Some time after the apoſtle had left the Galatians, there appeared among them certain *judaizing* teachers, who urged upon them the neceſſity of circumciſion.

There be ſome that trouble you, ſays the apoſtle, *and would pervert the goſpel of Chriſt.*(2) That it was by inſiſting on circumciſion, that theſe zealous teachers troubled the Galatian churches, and would have perverted the goſpel of Chriſt, is manifeſt from the whole tenor of this epiſtle. This was no uncommon thing. The churches at Jeruſalem, Antioch, and Corinth, were troubled in the ſame way. It appears, indeed, that in almoſt all places, theſe judaizing teachers followed the apoſtles, and occaſioned great trouble. They did not, like the apoſtles, confine themſelves within their own line, and make it their object to preach the goſpel where Chriſt had not been named; but they rather frequented the places where the apoſtles had preached, and ſeem to have made it their primary aim to addreſs themſelves to ſuch, as, under the apoſtles' miniſtry, had been turned from darkneſs unto light, and from the power of Satan unto God. Their great object was to make proſelytes to their own ſect; and all on whom they prevailed to be circumciſed, though converts before to the apoſtle's doctrine, they conſidered and proclaimed, as ſo many brought out into the true light, and added to the true church of God. Hence the apoſtle complained, that *they ſtretched themſelves beyond their line, and boaſted of things without their meaſure; that is, of other men's labours, and of things made ready to their hand.*(3) To teachers of this deſcription, it was, that the Galatians had given

(1) Chap. iv. 13, 14, 15. (2) Chap. i. 7. (3) 1 Cor. x. 13—16.

en their ears; *and by their* WIND *of doctrine they were toſt to and fro, and carried about.*(1)

5. Under the influence of their judaizing teachers, the Galatians had been made to believe, that circumciſion was of great importance: of ſuch vaſt importance, indeed, that they were wrought up to the higheſt fervour of zeal on the ſubject.

Circumciſion was repreſented to them as a very plain and important duty. It was a divine inſtitution; Chriſt himſelf was circumciſed; and therefore, as long as they refuſed, or omitted, to be circumciſed, they were living in neglect of a plain, poſitive inſtitution of God, refuſing to follow the example of Chriſt, and could not expect to enjoy the freedom and comforts of his obedient diſciples. By ſuch or ſimilar repreſentations, they were greatly perplexed and diſtreſſed; and they felt as if they could have no reſt, nor peace, until they were circumciſed. This is manifeſt from ſeveral of the apoſtle's expreſſions. *Ye did run well, who hath hindered you? Where is then the bleſſedneſs ye ſpake of? After that ye have known God, or rather are known of God, how turn ye again unto the weak and beggarly elements, whereunto ye deſire again to be in bondage?*(2) *Are ye ſo fooliſh? Having begun in the Spirit, are ye now made perfect by the fleſh?*(3) *I would they were even cut off, that trouble you.*(4) Thus thrown into a ſtate of darkneſs and reſtleſsneſs, they were eaſily made to believe, that the only way, in which to obtain light and peace, was to be circumciſed. For this, therefore, they became exceedingly ſolicitous and zealous. *They zealouſly affect you,* ſays the apoſtle, *but not well; yea, they would exclude you, that ye might affect them.*(5) They appear, indeed, to have been wrought up even to a degree of frenzy and infatuation. *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth?*(6) Here the apoſtle addreſſes them, as being actually infatuated, and in a manner beſide themſelves; and that he really conſidered them as being in ſuch a ſtate is evident, from the peculiarly earneſt and ſolemn manner, which he maintains throughout this epiſtle, and the ſtrong doubts and fears which he expreſſes reſpecting them. *I am afraid of you, leſt I have beſtowed upon you labour in vain. I deſire to be preſent with you now, and to change my voice; for I ſtand in doubt of you.*(7)

So ardent was the zeal of the Galatians for circumciſion, ſo confident were they that they ought to be circumciſed, and into ſuch a ſtate were their minds wrought up on the ſubject, they could not bear to hear a word ſaid againſt it; and even

(1) Eph. iv. 14. (2) Chap. iv. 9. (3) iii. 3. (4) v. 12.
(5) iv. 17. (6) iii. 1. (7) iv. 11, 20.

even withdrew their affection and eſteem from this ſame apoſtle, for whoſe ſake, but a little while before, they were ready to pluck out their own eyes, and turned againſt him, only becauſe he was oppoſed to them in this particular. Hence his ſolemn and pungent interrogation: *Am I therefore become your enemy, becauſe I tell you the truth?*(1) In a word, the ſubject of circumciſion appears to have engroſſed their whole attention and concern; and they appear to have felt as if their whole ſalvation depended on their being circumciſed.

Such were the diſpoſitions and views of the Galatians, at the time the apoſtle declared to them, that if they were circumciſed, Chriſt ſhould profit them nothing. Let us now, in the *ſecond place*, conſider the reaſons, why their being circumciſed, with ſuch diſpoſitions and views, would have hindered their being profited by Chriſt.

1. For the Galatians to have been circumciſed, with the diſpoſitions and views which they poſſeſſed, would have been for them virtually to have renounced Chriſt.

Chriſt is ſet forth in the goſpel as the way, the truth, and the life. It is upon him and his merit alone, that we muſt depend for acceptance with God, and eternal ſalvation. If, in the exerciſe of faith unfeigned, we really rely on him, he will of God be made unto us wiſdom, righteouſneſs, ſanctification and redemption, and we ſhall receive of his fulneſs forever, and grace for grace. But if we place dependence on any work of righteouſneſs which we have done, or on any ſuppoſed act of obedience which we can perform; if we reckon on obtaining the divine favour by any ſervice, any ſuffering, or any croſs of our own; we ſo far cut ourſelves off from the benefits of Chriſt's redemption, and remove ourſelves from the hope of the goſpel.

But the Galatians, it is evident, laid a ſtreſs on circumciſion, which was utterly incompatible with that ſole reliance on Chriſt, which the goſpel requires. They had been called into the grace of Chriſt; they had ſet out in the ſpirit; and for a ſeaſon they run well, and enjoyed great comfort and peace. But in this grace, into which they had been called, they could no longer reſt. Something more muſt be done. They muſt be circumciſed, and keep the law of Moſes, or they could have no peace. Such were their feelings and views; and had they with theſe feelings and views received circumciſion, they would have received it with a reliance on this ſuppoſed act of obedience, totally incompatible with a due reliance on Chriſt; and would ſo far have renounced Chriſt, as that he would have profited them nothing. This is agreeable to the apoſtle's repreſentation of

(1) Chap. iv. 16.

of the matter. *Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing. For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law. Chriſt is become of none effect unto you, whoſoever of you are juſtified by the law. Ye are fallen from grace.*

2. For the Galatians to have been circumciſed, with the temper and views they poſſeſſed, would have been incompatible with that charity, which is the end of the commandment, and the bond of perfectneſs.

Doubtleſs they pretended, and might even ſuppoſe, that their zeal for circumciſion proceeded from fervent love to God, and a ſincere deſire to do all his commandments. It needs no words, however, to ſhew, that the temper, which they manifeſted, was as incompatible with that pure love to God, which is the eſſence of all true obedience, as it was with that whole reliance on Chriſt, which the goſpel requires. It was not with a holy view to the honour of Chriſt and the glory of God, that they were ſo earneſt to be circumciſed; but with an unhallowed view, whatever their pretenſions might be to the contrary, to their own exaltation. Without any true regard to the divine glory, they hoped in this way to advance themſelves in the divine favour.

If it would have been incompatible with true love to God, it would not have been leſs incompatible with true charity towards men. Already, in their zeal for circumciſion, had they loſt their affection and eſteem for the apoſtle, and begun to conſider and treat him as an enemy. But, if it were thus, in reſpect to the apoſtle, for whoſe ſake they had before been ready to pluck out their own eyes; how muſt it have been in reſpect to others? Doubtleſs thoſe, who were in favour of circumciſion, were all love among themſelves. But this was only the fervour of party affection, which, in proportion as it increaſed, would extinguiſh, or abate, their love for all others. Accordingly it is intimated by the apoſtle, that there were, in the Galatian churches, *hatred, variance, emulations, wrath, ſtrife, ſeditions, ſciſms, envyings, and revilings;* and in reference to theſe, he reminds them, that *all the law is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thyſelf. But if ye bite and devour one another,* ſays he, *take heed that ye be not conſumed one of another.*(1)

But had the Galatians, with theſe diſpoſitions and views, proceeded to be circumciſed, what would have been the effect? Thoſe, who were thus circumciſed, would, no doubt, have ſeparated themſelves from the reſt; and, though they might coldly have acknowledged them to be Chriſtians, yet would have refuſed to hold communion with them, becauſe they were uncircumciſed.

(1) Chap. v. 14—21.

circumciſed. Thus grieving and wounding their brethren, and treating them in a manner as heathen men and publicans, they would have produced a laſting ſchiſm in the body of Chriſt. But how manifeſtly incompatible would this have been with that *charity which ſuffereth long and is kind, which envieth not,* IS NOT PUFFED UP, *doth not behave itſelf unſeemly, and ſeeketh not her own.*(1) How incompatible with that truly Chriſtian affection, which embraces the whole family of Chriſt. It was in reference, no doubt, to this, that the apoſtle thought it important to ſay, NEITHER CIRCUMCISION AVAILETH ANY THING, NOR UNCIRCUMCISION, BUT FAITH WHICH WORKETH BY LOVE.(2)

3. For the Galatians to have been circumciſed, with the temper and views which they poſſeſſed, would have been incompatible with the ſpirit of true Chriſtian humility and ſelf-denial.

Extraordinary humility, no doubt, they profeſſed, and a moſt exemplary act of ſelf-denial they ſuppoſed they ſhould exhibit in ſubmitting to the painful rite of circumciſion; and it is not unlikely that they accuſed their brethren of a wiſh to avoid the croſs, becauſe they would not conſent to be circumciſed. But did their zeal for circumciſion ariſe from a truly humble and ſelf-denying ſpirit? Certainly it did not; but whatever their profeſſions might have been, it was only the reſult of pride and ſelfiſhneſs.

It is not uncommon for ſpiritual pride to aſſume the air of great humility; or for a ſelf-righteous ſpirit to make the moſt impoſing pretenſions to tenderneſs of conſcience and great ſelf-denial. The Galatians, willing to have ſomething whereof to glory in themſelves, could cheerfully ſubmit to the painful rite of circumciſion, and as eaſily pretend, and even imagine, that in ſo doing they gave evidence of extraordinary piety. *As many,* ſays the apoſtle, *As many as deſire to make a fair ſhew in the fleſh, conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.*(3) *Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap. For he that ſoweth to his fleſh, ſhall of his fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.*(4)

4. For the Galatians to have been circumciſed, with the temper and views they poſſeſſed, would have tended greatly to confirm them in a dangerous deluſion.

The perſuaſion, which they had, that circumciſion was ſo plain a duty, and of ſuch vaſt importance, and their vehement zeal reſpecting it, as if it would recommend them to the peculiar favour of God, and qualify them for a ſtanding in his church,

(1) 1 Cor. xiii. (2) Chap. v. 6. (3) Chap. vi. 12. (4) Chap. vi. 7, 8.

were certainly owing to a ſtrong deluſion. This deluſion their being actually circumciſed would have tended greatly to confirm. For, having placed ſuch an amazing ſtreſs upon this point, and had their minds wrought up to ſuch a ſtate of fervour and infatuation about it; they could hardly have failed, on being circumciſed, to feel great ſelf-complacency and ſatisfaction; and this ſelf-complacency and ſatisfaction they would, in all probability, have miſtaken for the true peace of God, and an infallible token of the divine approbation. This would at once have confirmed their deluſion. They would have been confident, that they enjoyed divine light, and ſhared in the divine favour, beyond what any had a right to expect, while uncircumciſed; and all attempts to undeceive them would have been unavailing. To any arguments which might afterwards have been uſed to convince them of their error, they would have been prepared to give this ſhort and deciſive reply: 'It is vain to urge any thing on the ſubject, for we have the witneſs in ourſelves that we are right.'

But if for the Galatians, with the temper and views they poſſeſſed, to have been circumciſed, would have been a virtual renunciation of Chriſt; would have been incompatible with holy love and with the ſpirit of true humility and ſelf-denial; and would have tended to confirm them in a dangerous deluſion; then we need not wonder that the inſpired apoſtle, in the emphatical and ſolemn manner, which he aſſumed, declared to them, that if they were circumciſed, Chriſt ſhould profit them nothing.

From the view now taken of this ſubject the following deductions are made.

1. The greateſt aſſurance, and the moſt ardent zeal, reſpecting any ſuppoſed point of religion, are no ſure evidence that thoſe, on the part of whom they are ſhewn, are in the right. Who could be more zealous and who more confident of being in the right, than the Galatians appear to have been? Their zeal and aſſurance were ſo high, that they could endure to hear nothing in oppoſition to their views; and the apoſtle evidently appears to have ſtood in doubt, whether the arguments, which he uſed, backed as they were with the whole weight of his apoſtolical character and authority, would be of any avail to convince them of their error. But, with all their zeal and aſſurance, the Galatians were certainly in the wrong.

The man, indeed, who is grounded in the truth will manifeſt a confidence and ſtability, not eaſily to be ſhaken. But this man, confident and ſtable as he may be, is by no means likely to manifeſt that fiery zeal, and that infatuated aſſurance, which were

were ſhewn on the part of the Galatians. The confidence of truth has the mild and modeſt aſpect of virtue; but the aſſurance of error more commonly aſſumes the ſhrewd and inſolent countenance and deportment of vice. Truth is candid, and will bear to be reaſoned with; but error is dogmatical and impatient of argument.

2. To place an undue ſtreſs on any point of religion, whether doctrinal or practical, is always attended with danger. Circumciſion, indeed, was not a duty incumbent on the Galatians, and in ſuppoſing that it was, they were certainly in an error. But it was not in this that their great danger lay. For had circumciſion even been required of them, as it anciently was of the Jews, there would have been the ſame danger in their placing ſuch a diſproportionate ſtreſs upon it. In proportion as we place an undue ſtreſs on any particular point, or points, we ſhall be criminally wanting in our regard for others, of equal, perhaps, or even greater importance. This was the fault of the Galatians. So great was the ſtreſs, which they placed on circumciſion, that by them Chriſt and the more eſſential things of the goſpel were removed into the back ground, as matters of minor importance. This was, alſo, the fault of the Phariſees. They placed ſo much ſtreſs on certain moral duties and ceremonial obſervances, that they paſſed over the weightier matters of the law, judgment and mercy, faith and the love of God. Is it not the fault of ſome at the preſent day?

It is of high importance in religion that every thing be allowed to remain in its proper place, and be treated with proper attention and reſpect. To lay the whole or main ſtreſs of religion on any ſingle point, and eſpecially if it be a point of comparatively ſmall importance, is equally dangerous and criminal. It is diſhonouring to God, and impoveriſhing to the ſoul. It is infatuating to the mind, nouriſhing to a proud and ſelf-righteous ſpirit, and deſtructive of charity. It engenders hatred, emulation and ſtrife; and leads to diſſentions, ſchiſms, and every evil work.

3. A zeal for leſs eſſential points of religion, which overlooks, or diſregards thoſe of greater importance, is not a zeal according to knowledge. It is not the hallowed flame of pure diſintereſted love, but the baleful wild-fire of ſelfiſhneſs and pride. Such was the zeal of the Galatians. Intent on circumciſion, it diverted their attention from the weightier concerns of religion; led them to a high conceit of themſelves, and a low eſteem of others; and was productive of the moſt unhappy and pernicious effects.

Finally. In application of this ſubject, the reader will be faithful to himſelf, and ſolemnly inquire, whether he do not

place,

place, as did the Galatians, an undue ſtreſs on ſome particular point, or points; and be not, like them, unduly zealous for things of ſmaller importance, to the neglect of thoſe of greater. Chriſtians are in danger upon this ground. For although, if Chriſtians indeed, they will not be finally ſeparated from Chriſt, yet they may grievouſly wander. For a ſeaſon, the light which is in them may be darkneſs, and their ſuppoſed religious joys may be no better than the ſelfiſh and deluſive joys of hypocrites and fanatics. In all probability, the Galatians, many of them at leaſt, who were in the ſtate now contemplated, were real Chriſtians. How ſolemn then is the warning to every one, who thinketh he ſtandeth, to take heed leſt he fall. Sinners are alſo in danger upon this ground. For placing the whole ſtreſs of religion upon morality, upon doctrinal orthodoxy, upon the obſervance of religious inſtitutions, or upon any thing elſe, ſhort of holy love, repentance, faith, and new obedience, they may truſt in that, whatever it be, to their eternal deſtruction.

SILVANUS.

LONDON CHRONICLE.

SIR,

THE following moſt excellent letter was wrote in the reign of Queen Elizabeth, by the gallant and renowned Earl of Eſſex, to his boſom friend the Earl of Southampton. It is in very few hands, but deſerves to be inſcribed in letters of gold. The author's ſtation in life may enforce the ſubject, and his arguments reach the heart, when others fall ſhort of it. *Yours,* *A. Z.*

MY LORD,

AS neither cuſtom nor inclination ever made me a man of compliment, ſo now I ſhall have leſs will than ever to uſe ſuch ceremonies, when I have left with Martha to be *ſolicitus corca multa*, and believe with Mary *unun ſufficit*. But it is no compliment or ceremony, but a real and neceſſary duty, that one friend oweth to another in abſence, and eſpecially when in man's reaſon many accidents may keep them long divided, or perhaps prevent their ever meeting till they meet in another world, for then ſhall I think that my friend, whoſe honour, whoſe perſon, and whoſe fortune is dear unto me, ſhall

proſper

prosper and be happy wherever he goes, and whatever he takes in hand, when he is in the favour of that God under whose protection there is only safety, and in whose service there is only true happiness to be found. What I think of your natural gifts or ability in this age or in this state, to give glory to God, and to win honour to yourself, if you employ the talents you have received to their best use, I will not tell you. It sufficeth that when I was fartheſt of all times from dissembling, I spake truly, and have witness enough.

But these things only I will put your lordship in mind of.

1. That you have nothing that you have not received.

2. That you possess them not as lord over them, but as an accountant for them.

3. If you employ them to serve this world, or your own worldly delights, which the prince of this world will seek to entertain you with, it is ingratitude, it is injustice, yea, it is perfidious treachery. For what would you think of such a servant of yours, that should convert your goods, committed to his charge, to the advantage or service of your greatest enemy? and what do you less than this with God, since you have all from him, and know that the world, and prince thereof, are at a continual enmity with him! And therefore if ever the admonition of your truest friend shall be heard by you, or if your country which you may serve in so great and many things be dear unto you; if your God, whom you must (if you deal truly with yourself) acknowledge to be powerful over all, and just in all, be feared by you; yea, if you be dear unto yourself, and prefer an everlasting happiness before a pleasant dream, which you must shortly awake out of, and then repent in the bitterness of your soul; if any of these things be regarded by you, then, I say, call yourself to an account for what is past; cancel all the leagues you have made without the warrant of a religious conscience; make a resolute covenant with your God, to serve him with all your natural and spiritual, inward and outward gifts and abilities, and then he that is faithful, and cannot lie, hath promised to honour them that honour him. He will give you that inward peace of soul and true joy of heart, which, till you have, you shall never rest, and which, when you have, you shall never be shaken, and which you can never attain to any other way than this that I have shewed you. I know your lordship may say to yourself, and object to me, this is but a vapour of melancholy, and the style of a prisoner; and that I was far enough from it, when I lived in the world as you do now, and may be so again, when my fetters be taken from me. I answer, though your lordship should think so, yet cannot I distrust the goodness of my God that his mercy will fail me, or his

grace

grace forſake me. I have ſo deeply engaged myſelf, that I ſhould be one of the moſt miſerable apoſtates that ever was. I have ſo avowed my profeſſion, and called ſo many from time to time to witneſs it, and to be watchmen over me, that I ſhould be the greateſt hypocrite that ever was born. But though I ſhould periſh in my own *ſin*, and draw upon myſelf my own *damnation*, ſhould not you take hold of the grace and mercy in God which is offered unto you, and make your profit of my fearful and wretched example? I was longer a ſlave and ſervant to the world, and corruptions of it, than you have been, and therefore could hardly be drawn from it. I had many calls, and anſwered ſome of them *ſlowly*, thinking a ſoft pace faſt enough to come to Chriſt, and myſelf forward enough, when I ſaw the end of my journey, though I arrived not at it; and therefore, I have been, by God's providence, violently *pulled*, *haled*, and *dragged* to the marriage feaſt, as the world hath ſeen. It was juſt with God to afflict me in this world, that he might give me joy in another. I had too much knowledge when I performed too little obedience, and was therefore to be beaten with *double* ſtripes. God grant your lordſhip may feel the comfort I now enjoy in my unfeigned converſation; but that you never feel the torments I have ſuffered for my too long delaying it. I had none but divines to call upon me, to whom I ſaid, if my ambition could have entered into their narrow hearts, they would not have been ſo humble; or if my delights had been taſted by them, they could not have been ſo *preciſe*. But your lordſhip hath one to call upon you that knows what it is you now enjoy, and what the greateſt fruit and end is of all the contentments that this world can afford.

Think therefore, dear Earl, that I have ſtaked and buoyed all the ways of pleaſure to you, and left them as ſea-marks for you to keep the channel of religious virtue, for if you ſhut your eyes never ſo long, they muſt be open at laſt; and then you muſt ſay with me, *there is no peace to the wicked!*

I will make a covenant with my ſoul, not to ſuffer my eyes to ſleep in the night, nor my thoughts to attend the firſt buſineſs of the day, till I have prayed to my God, that your lordſhip may believe and make profit of this plain, but faithful admonition; and then I know your country and friends ſhall be happy in you, and yourſelf ſucceſsful in all you take in hand, which ſhall be an unſpeakable comfort to

Your lordſhip's couſin,
and true friend, ESSEX.

A RIGHT

A RIGHT CONDUCT IN FAMILIES ENFORCED.

A DISCOURSE ON PSALM CI. 2.

I will walk within my houſe with a perfect heart.

THE excellent Mr. Philip Henry uſed often to ſay, "that we are *really* what we are *relatively*." Our characters are to be denominated by our conduct in the relations of life. It is not ſo much what we are at church, as what we are in our own houſes. Here the power of religious principles is to be diſplayed, and the fruits of righteouſneſs are to be brought forth. The occaſions for exerting the public virtues ſeldom occur; but the dwelling of a man affords a ſphere for the continual exerciſe of the private ones. The former being more open and expoſed may attract more notice and gain applauſe; but the latter are conſtant ſources of felicity and means of daily uſefulneſs. Others may be ſhowy, but theſe are as ſolid, and more cloſely connected with the chief ends and true enjoyments of life. In this view the behaviour of David appears wiſe and exemplary, who in this pſalm lays down a plan for the government of his family, and rules by which to regulate his own deportment in it. *I will walk within my houſe with a perfect heart.* The reſolutions afford a good and inſtructive pattern for every head of a family. In this light I would conſider the words, and take occaſion from them to point out thoſe important duties, which demand our attention in domeſtic life. Firſt, It becometh the head of a family to exerciſe a mild but a ſteady authority. In every community a power of preſiding over and directing the whole muſt be lodged in ſome hands. Submiſſion to the rational and equitable exertion of it, by thoſe who are inveſted with it, is abſolutely neceſſary to peace and harmony, to the eaſy and ſucceſsful management of its concerns. In families God hath given to parents power over their children. Servants are alſo by agreement, as well as duty, fixed in a ſtate of ſubjection to maſters. This ſubordination in a houſehold cannot be broken without introducing confuſion and reflecting diſgrace. But unhappily it ſometimes happens, that through too early an indulgence or eaſineſs of temper on one ſide, and an unbecoming haughtineſs and ſelf-will on the other; there are continual conteſts for ſuperiority, daily bickerings and perpetual oppoſition to each other's will. An evil to be no otherwiſe remedied than by their reſuming the

reins

reins of domeſtic government, to whom by God they are entruſted. This is neceſſary to reſtore and preſerve the peace and felicity of a dwelling, as well as to recover their own dignity and influence. But where authority is properly exerted, it will be conducted by wiſdom, and tempered with love & affection, ſo as ſweetly to conſtrain, inſtead of ſternly enforcing, obedience. He who would rule well his own houſe, muſt rule it both with equity and tenderneſs. All his commands ſhould have the appearance of kind and ſalutary regulations for the proſperity and felicity of his domeſtics; all his directions ſhould be as it were counſels of wiſdom; and all his prohibitions ſhould be like the remonſtrances of friendſhip. Authority may be preſerved without ſternneſs, and ought never to degenerate into tyranny. The parent and the friend muſt never be loſt in the character of the maſter, the huſband, or the father. In the preſent age, indeed, the diſcipline of moſt families is too much relaxed. Parents, whom years ſhould teach gravity and the decorum of life, cheriſh in young and pliant minds the love of dreſs and ſhow above their rank, and introduce their children into the diſſipating ſcenes of pleaſure and amuſements, which are ſo much in vogue. The cheerfulneſs of youthful years, it is true, ſhould be preſerved, and the gaiety of their minds gratified by innocent diverſions. Let then our own company be made agreeable to them, the means of their improvement and delight. Let their amuſements be contrived at home, where they may be purſued without feeding vanity and envy, without captivating their minds by pomp and glitter of life, without producing an averſion to domeſtic ſcenes. What meaſures ſoever wiſdom and prudence may ſuggeſt to effect its purpoſes, let "a kind authority exert itſelf to curb headſtrong paſſions, to check violent inclinations, to reſtrain from dangerous pleaſures; and to prevent the too eager purſuit of thoſe that are in a degree allowable." For what end are the heads of families inveſted with power? For what purpoſe is a ſphere of influence aſſigned to them by Providence, but that they may eſtabliſh a diſcipline, that ſhall promote order and peace, and exerciſe a rule that ſhall aſſiſt the weakneſs of judgment and control the ſtrength of inclination in others? The apoſtle plainly intimates, what were his ſentiments on this head, when he directs that a Chriſtian biſhop muſt be one who ruleth his own houſe well, having his children in ſubjection with gravity; and that deacons muſt be ſuch as rule their children and their own houſes well. This duty is enforced in an affecting manner, in the ſad example of Eli, by the afflictions which embittered his laſt days, and thoſe awful judgments which purſued him and his family: For I have told him, ſaith the Lord, that I will judge his houſe forever, for the iniquity which he knoweth,

eth, becauſe his ſons made themſelves vile and he reſtrained them not. 1 Samuel iii. 13. He contented himſelf with giving cold reproofs, where he ought to have animadverted with vigour, and reſtrained with ſteadineſs. SECONDLY, the head of a family ſhould exclude from it all perſons of a vicious character and temper. This is a part of domeſtic government, which the example of the Pſalmiſt particularly recommends. *A froward heart ſhall depart from me. Whoſo privily ſlandereth his neighbour, him will I cut off. Him that hath a high look and a proud heart, will I not ſuffer. He that worketh deceit ſhall not dwell within my houſe. He that telleth lies ſhall not tarry in my ſight.* v. 4, 5, 7. While he thus reſolves to diſmiſs from his court all perſons of miſchievous and treacherous hearts, he alſo determines to admit into it none but perſons of ſteady integrity and unblameable deportment. *Mine eyes ſhall be upon the faithful of the land, that they may dwell with me. He that walketh in a perfect way, he ſhall ſerve me.* v. 6. This conduct of David was founded on principles of wiſdom, as well as of piety. The high look and the proud heart are very unfriendly to that practice of obedience towards the head, or that exerciſe of mutual condeſcenſion between the members of a family, from which domeſtic harmony and felicity reſult. In a treacherous and unſteady perſon no confidence can be repoſed. The liar will deceive; and the ſlanderer, by inſtilling falſe inſinuations againſt others, will cheriſh ſuſpicions and foment diſcord. The miſchief which perſons of ſuch a malignant temper occaſion, ſpreads farther than the circle of one family; they create enmities between neighbours, and ſet friends at variance. In this view they are dangerous parts of any community. But eſpecially where there are children and young minds, too great caution cannot be uſed to exclude perſons of a malevolent and vicious complexion from our dwellings. The contagion of their manners is more to be feared than that of any infectious diſeaſe. No ingenuity, ſkill or induſtry in the ſervices of their ſtations can atone for the evil principles and maxims they may convey into the credulous and pliant minds of children and youth.

Remiſſneſs and careleſſneſs will hazard our property and ſubſtance: but theſe evils deſerve not to be mentioned with the danger, to which domeſtic intercourſe with wicked perſons expoſes our offspring, with whom apprentices and ſervants are frequently companions and confidants. Nay, the intimate connexion which generally ſubſiſts between children and the inferior members of a family, as well as our own ſecurity and eaſe, points out the importance of admitting into that rank only perſons of known fidelity and virtue. At leaſt, we ſhould ſuffer none to dwell in our family, who will not comply with the orders of it, preſerve external decency, practiſe truth and

ſobriety, and attend on the religious duties of the houſe. He muſt be very indifferent to the cauſe of virtue who can diſpenſe with theſe requirements, and that ſervant is unworthy of our confidence to whom they are irkſome. THIRDLY, Another important duty is to lead our domeſtics to the knowledge and practice of religion. "I more admire Cornelius, the centurion," ſays one, "for that ſhort ſketch of his character in the Acts of the Apoſtles, viz. that *he was a devout man, and one that feared* GOD *with all his houſe*; than if he had been repreſented as the moſt victorious general, that had enlarged the bounds of the Roman empire; for we learn from it this uſeful leſſon: that the influence of a pious example, like the precious ointment from Aaron's head, deſcends downward from the head of the family, diffuſes itſelf over the main body, till it reach the very ſkirts, the loweſt members of it." It likewiſe ſtands upon record, as a laſting monument of the real piety of Joſhua, and as one of the diſtinguiſhing excellencies of character, that he was not only himſelf determined for the ſervice of God, but reſolved to employ his influence and authority to attach his houſehold to true religion. *As for me and my houſe, we will ſerve the Lord.* Where a principle of piety is fixed in the mind, where the motives drawn from the glory of God, the importance of religion, and our obligations to advance the ſalvation of others are felt, many arguments will not be neceſſary to engage us in this ſerious concern. Would we lay the foundation firm, and lead our domeſtics not only to the external ſervices of religion, but into a juſt regard for its important principles, we muſt inſtruct them in the knowledge of God and of Jeſus Chriſt. The opening minds of children neceſſarily require information! Often thoſe of maturer years, through the diſadvantages of their education, or the complexion of the families in which they have lived, are amazingly ignorant of the firſt principles of the oracles of God. But when there is no occaſion to lay the foundation, that the knowledge already received may be revived, and a conviction and a ſenſe of religious truths be kept alive, it will be always neceſſary to aſſiſt them in gaining a more clear and extenſive acquaintance with them. Free converſation upon the ſubjects of religion is an eaſy way to convey uſeful knowledge and fix ſerious impreſſions. The uſe of plain, judicious catechiſms, though it has been ſo unhappily exploded by ſome, to the great decay of Chriſtian knowledge, ſeems the moſt ſuitable method to fix in the mind, a clear, regular, and connected view of religion. Beſides Bibles, they ſhould be alſo furniſhed with pious treatiſes ſuitable to their improvement and ſituation. The great point to be obſerved in religious inſtruction ſeems to be, to back them by the moſt obvious and important principles, which

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are immediately connected with our comfort and practice. To inſtruction in religious principles ſhould be joined, the actual exerciſe of thoſe principles in the habitual and ſerious worſhip of God with our houſehold. "Family prayer is as much a duty in this ſmaller ſphere of action, as public worſhip is a national concern."

The neglect of this duty is a melancholy indication of the decay of piety among us, and where it is not maintained the inſtruction of a family is alſo generally neglected! Our joint relation to the Parent of the world dictates our united homage to him; the common bleſſings we receive, and the mercies we need, demand the united ſupplications and praiſes of the whole houſe, and it muſt be with a very ill grace they complain of the diſobedience of ſervants to them, who let them ſee by their whole behaviour that they are regardleſs of their great and common Maſter, their Maſter which is in heaven. Another method of rendering our habitations nurſeries of piety is, the religious obſervance of the Lord's day: ſeparating it from the buſineſs and amuſements of life, devoting part of it to the public ſervices of religion, and giving the reſt of it, which the neceſſary occaſions of life leave unoccupied, to retirement, or to the uſeful exerciſes of reading in the family. This is the way of ſpending the day which the deſign of it points out conducive to domeſtic order and affection, and ſerviceable to the cauſe of Chriſtian knowledge and practice. But if our ſervants be permitted to make that day a ſeaſon of pleaſure, and are allowed it for ſelf-enjoyment, rambling and company, they will be corrupted by their aſſociates, their minds will be unhinged and diſſipated, hurtful diſpoſitions will be cheriſhed, an averſion from labour, love of dreſs and expenſe, and an impatience of control will be produced; a ſenſe of every thing ſerious and virtuous will be loſt, and the fear of God caſt off. A *wiſe* maſter of a family will guard againſt the introduction and ſpread of theſe evils; a *religious* one will not, by indulgence and connivance, make himſelf a partaker in the ſins of others, nor contribute to a general corruption of manners. And to uſe the words of a valuable writer, "I will venture to ſay, that a ſervant who looks upon it as a grievance to be kept from rambling on the Sabbath and to be employed for a reaſonable time in reading and prayer, is utterly deſtitute of religion, and has not the fear of God before his or her eyes." The removal of ſuch a ſervant muſt be a benefit to a family. But the main thing included in the reſolution of the Pſalmiſt, the chief duty of every houſeholder is, FOURTHLY, To be a pattern of all virtue and goodneſs. *I will behave myſelf wiſely. I will walk before my houſe in a perfect way.* This is the means of preſerving a conſiſtency in our characters, of giving energy to our inſtructions, and weight to our commands; this will furniſh viſible

ble proofs of the influence and utility of devotion: this will ſweetly attemper the reſtraints of authority, and clothe religion in an amiable and venerable dreſs. This is the moſt effectual way to ſerve the cauſe of piety and virtue. It is giving to our domeſtics a ſenſible experience of the excellence of goodneſs, while they ſee it exerted in daily acts of virtue, and feel it beaming forth upon themſelves in ſmiles of affection and kindneſs. Thus it may be hoped they will be diſpoſed to imitate the models which are continually before their eyes.

REFLECTIONS ON SEVERAL SUBJECTS.

BY SOAME JENYNS, ESQ.

Publiſhed at the end of his Miſcellanies.

ALL fooliſh people are wiſe enough to be ſoon tired of their own company; and therefore, impatient of ſolitude, perpetually impoſe it upon their unfortunate acquaintance. Thoſe who are extremely civil, are ſeldom ſociable; becauſe they receive more trouble than entertainment from company. That men uſually grow more covetous as they grow older, does not ſo much proceed from the increaſe of their affection for wealth, as from the decreaſe of their inclinations for any thing beſide. Their regard for money continues the ſame, but they meet with fewer temptations to part with it. Their love of pleaſures is leſſened by ſatiety, their ambition by diſappointments, their prodigality by experience, and their generoſity by ingratitude. Every year, as we grow older, appears ſhorter than the preceding; and the reaſon of it is this; all our ideas of time muſt be derived from that portion of it in which we have already exiſted; and that muſt be the ſtandard by which we meaſure it. As this ſtandard extends itſelf by our living longer, ſo every period muſt appear ſhorter in proportion to it; thus, when we have lived ten years, one year is the tenth part of the duration of our whole exiſtence; but when we have lived eighty, it is then but the eightieth part of the ſame term. Honour is but a fictious kind of honeſty; a mean, but a neceſſary, ſubſtitute for it in ſocieties who have none: it is a ſort of paper credit, with which men are obliged to trade, who are deficient in the ſterling caſh of true morality and religion. Women are certainly not at all inferior to men in reſolution, and perhaps much leſs in courage than is commonly imagined: the reaſon they appear ſo is becauſe women affect to be more afraid than they really are, and men pretend to be leſs. Men's opinions much oftener proceed from their actions, than their actions from their opinions; they act firſt, and then with great facility reconcile their

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principles to their conduct: for which reason we find many, whom no advantage can induce to do any thing which appears to them wrong; but of that many, very few who can ever be convinced that any thing is wrong, from whence either pleasure or profit accrues to themselves. Were all men honest, the world would go on much more happily than it does at present; but were all men wise, it would not go on at all: so greatly preferable is honesty to understanding. As a man of sense can easily outwit a fool, because his designs are inconceivable to his adversary's understanding; so a fool will be sometimes too cunning for a wise man, for the very same reason; that is, because he will conceive schemes which could never enter into a wiser head than his own. Counter plotting an absurd fellow is like fighting a left handed fencer; you receive a wound, because it comes in a direction from whence you had no reason to expect it, and he gains a victory merely by his awkwardness. Much spirit and little sense are the worst ingredients of which a human creature can be composed. He who has much spirit and much understanding will probably make a great and illustrious character; he who has a little spirit and little sense, may prove an honest, useful, and happy man; but he who is so unfortunate as to have a great deal of spirit and a small share of understanding, must ever be mischievous to others, and miserable in himself. Contempt among mankind, like action and re-action in solid bodies, is always reciprocal and equal; whoever despises his company, may be assured that he is not less despised by them; a wise man is just as much despised amongst fools, as a fool amongst wise men. Our resentments and attachments are commonly the principal obstacles which retard us in our progress to wealth and greatness; he who can totally exonerate himself in these two grand impediments, the remembrance of past injuries and gratitude for past benefactions, can hardly fail of travelling through the dirty roads of business and ambition with great alacrity and success. Those who live idly on hereditary fortunes, are apt to look with much envy on the wealth and affluence enjoyed by men in professions, and with no less indignation on the unjust means by which in most professions they are acquired: but they ought to consider, that to these very means, unjust as they are, they themselves are indebted for the security of their own lives, liberties, and estates; for such is the nature of mankind, that if, in their general struggle for wealth and power, they cannot succeed by art, they will infallibly make use of force; that is, if they are not indulged in some ingenious, learned, and legal methods of politely preying on each other, they will quickly have recourse to fire and sword. He who will not be cheated a little, will be abused a great deal, and by that means suffer no less in his fortune than in his reputation: our first lesson, therefore, in the

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art of economy, ſhould ever be to learn how to permit ourſelves to be properly impoſed on, in due proportion to our ſituation and circumſtances. No two qualities in the human mind are more eſſentially different, though often confounded, than pride and vanity. The proud man entertains the higheſt opinion of himſelf; the vain man ſtrives only to infuſe ſuch an opinion into the minds of others: the proud man thinks admiration his due; the vain man is ſatisfied if he can but obtain it: pride by ſtatelineſs demands reſpect; vanity by little artifices ſolicits applauſe: pride, therefore, makes men diſagreeable, and vanity ridiculous. Whoever appears to have a great deal of cunning, muſt, in reality, have but very little; for if he had much, he would have enough to conceal it. The vice of ingratitude cannot be ſo frequent as it is uſually repreſented, becauſe the inſtances of real and diſintereſted obligations, from whence alone it can proceed, are very rare. Applauſe is more frequently acquired by profuſeneſs, than by charity; that is, by ſuffering ourſelves to be impoſed on, than by beſtowing our money on proper objects; becauſe thoſe who overreach us look upon their acquiſitions as the juſt reward of their own ſuperior abilities, and are therefore not unwilling to publiſh them; whereas thoſe who receive our donations feel the weight of obligations, always implying an inferiority, which men little care to remember, and leſs to talk of. Painters of human nature, like thoſe of human faces, are of two ſorts: the one gives us beautiful pictures, but without the leaſt reſemblance of thoſe who ſit for them; the others draw ſtrong likeneſſes, but, for the moſt part, ſomething uglier than the originals. Whoever would deceive the multitude, let him not deſpair of perſuading them to believe any thing in the world except truth. Advice is ſeldom well received, well intended, or productive of any good: It is ſeldom well received, becauſe it implies a ſuperiority of judgment in the giver; and it is ſeldom intended for any other end than to ſhame. It is ſeldom of any ſervice to the giver, becauſe it more frequently makes him an enemy than a friend; and as ſeldom to the reciever, becauſe, if he is not wiſe enough to act properly without it, he will ſcarcely be wiſe enough to diſtinguiſh that which is good. He who will not change his principles will find himſelf, in a little time, under a neceſſity to change his party. Liberty is a fine-ſounding word; but moſt of thoſe who uſe it, mean nothing more by it than a liberty to oppreſs others, themſelves uncontrolled by any ſuperior authority. As property always produces power, ſo power is always convertible into property: therefore it is demonſtrable, that the corruption of parliaments muſt ever increaſe with the increaſe of their own power, and can be leſſened only by the diminution of their own importance; how abſurd therefore are thoſe, who labour at the ſame time to increaſe liberty, and to deſtroy corruption; that

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is, who endeavour to give the people more power to carry to market, and at the ſame time to hinder them from ſelling it! the chief buſineſs of government is like that of a nurſe, to hinder thoſe who are its care from doing miſchief to themſelves; of which they are in perpetual purſuit, and perpetually angry with thoſe who endeavour to prevent them. We need not travel far over the world to acquire a ſufficient knowledge of human nature and human government: by ſagacity and obſervation it may be eaſily learned within the narrow limits of a ſingle pariſh, the meaneſt veſtry being actuated by the ſame principles, and managed by the ſame arts, as the moſt holy ſynod, or the moſt auguſt ſenate: the conduct of the drama is nearly the ſame, the difference lies only in the addreſs and dignity of the actors. There is, undoubtedly, great difference in the wiſdom and honeſty of particular men, but very little in thoſe of large numbers in the ſame ſituation and circumſtances; as individual grains of corn may differ much in ſize and weight, but two buſhels taken out of the ſame heap will certainly be nearly ſimilar.

OBITUARY.

SEP. 1793, died *Wm. Turton*, aged 22. He was a young Gentleman of the moſt pleaſing temper, and amiable manners. His trials had been great and ſevere from a flattering world, and its diſappointments. Beſides, he died almoſt literally a ſkeleton, after a conſumptive illneſs of almoſt twelve months. Yet notwithſtanding theſe very trying circumſtances, his friends never diſcovered in him a peeviſh, or diſcontented ſpirit. In Nov. laſt, as appears from his papers, he entered into a ſolemn covenant with God in private, and ſoon after joined the diſſenting church at — in Chriſtian fellowſhip. To the laſt moment of his life he was uniformly reſigned to the divine will, and after giving many ſtriking evidences, during his laſt illneſs, of his ardent love to the Lord Jeſus Chriſt, and to the ſouls of men, he expired to breathe that immortal life, after which he ſo ardently panted.

For a conſiderable time before his death he formed a reſolution to ſpeak to his relatives and friends in the moſt ſerious and ſolemn manner. And one day in particular he ſent for ſome of his acquaintance to ſpeak to them of death, a merciful God, and Jeſus the Saviour of loſt ſinners, which he continued to do to old and young ſo long as he was able to ſpeak. When an intimate friend viſited him, a few days before his death, a ſhort converſation took place reſpecting old Simeon taking Jeſus in his arms, and ſaying, *Lord, now letteſt thou thy ſervant depart in peace, &c.* And when the queſtion was put, how is your experience in this view? Though his feeble voice failed him, yet his joyful countenance declared the feelings of his heart, more convincingly

vincingly than volumes could have expreſſed. At a certain time his father coming into his room, and ſeeing him worſe than uſual, ſaid, poor creature! He replied, if you mean poor in fleſh, father, I certainly am. But in Chriſt I am rich. I am in myſelf a poor creature, all my fulneſs is of God, through Chriſt. This, father, is what we muſt all come to, *a dying bed.* And then, what is all the world without Chriſt? Oh, the dear, dear Saviour! through him, and in him is all my hope. What ſhould I do now without a Saviour? But through him I have hope, and joy unſpeakable. Oh! love not the world, it can do nothing for you. But love the Lord Jeſus. O ſweet Saviour, I hope I ſhall ſoon be with thee. I have not one wiſh to live, only in God's time to be taken to heaven, to be forever with him. But *his* time is *my* time. I have ſweet glimpſes of glory. O my good God, how merciful he is to me! I truſt God will provide for you, my dear mother, and ſupport you, as long as he ſhall ſee fit to preſerve your life. But you will not probably live long. Be concerned to be in daily preparation.—I feel I am going. O my God, have mercy upon me, and pardon me, a miſerable ſinner. O Saviour *divine*, with thy gracious influence ſtrengthen my faith, increaſe my love. May the good Spirit guide and ſupport me in *this trying* hour! O I have ſinned, but Chriſt has died. All my righteouſneſs is in him alone. O dear Saviour, 'tis thee I love, with thee I long to be. His mother ſaid, my love, take courage, I truſt you will ſoon drink of the pure river of water that flows from the throne of God, and the Lamb. O yes, ſaid he, lifting up his hands, *there* are living ſtreams; I hope I ſhall!——Thus lived, and thus died that amiable young man. May all thoſe dear youth, who may read the above, be ſuitably impreſſed with the ſolemn ſcene.

POETRY.

'TIS but a moment bounds our lateſt breath:
A ſpan hath well deſcrib'd the narrow ſpace;
O! be it thine that read'ſt, to think of death,
Be it thy pray'r to know the Saviour's grace.
For ſoon th' archangel's trump ſhall rend the air:
The dead ſhall hear—and hearing, all ſhall riſe;
All that have died, ſhall in that ſummons ſhare,
And ſtand before the dread tribunal of the ſkies.
But, O! how different then their hopes and fears!
Deſcription cannot paint the awful day!
For ſome will riſe to pain of endleſs years,
Darkneſs and wo, without one cheering ray.
But, riſing ſaints! lift up your joyful eyes,
See! earth departs where once theſe temples ſtood!
You ſhall be bleſt, and mount the eternal ſkies,
To dwell within the heav'nly temple of your God. *E. Mag.*